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WESTTOWN, NEW YORK

GROUP IV

PART I

Mr. Nyland: So first time Lotus, huh? Yah. Inauguration. New period - new - maybe altogether new. As if we never had any music; as if the whole past is wiped out - here we are all of a sudden; I don't know you, you don't know me. How interesting that would be, if you could be free from all such associations. You would be like a new man, wouldn't you? You know it is really what takes place when 'I' starts to grow, because 'I' has no associations whatsoever with an unconscious state. It really doesn't know anything about your thoughts or your feelings; I would almost say it hardly knows you. It knows you, very well - it knows you are there; and it recognizes Life in you; and fortunately it does not recognize manifestations.

In what particular form Life is recognized by 'I', it is very difficult to - to find out, because it's so completely contrary to what we are used to. All forms of Life - or rather, whenever Life exists, it is always in a kind of a form. And if 'I' could become aware of that what is Life and not the form, 'I' must be Life itself; because otherwise it wouldn't recognize it. And the very fact that I say that 'I' has to be

there to observe me, it is really that I give it Life to look at my Life; so for that I take whatever it is most pure within me and I give it - I endow 'I' with the best I have; almost I would say, with the best that I should have, but I don't have. At least I have something that I am willing to give. To what extent I have a right even to give it - that I don't know. But I do know that I wish something to exist which is for me the highest form of Life that I can imagine. And I say this form - ethereal - whatever such spiritual existence is, whatever it is that one has when you, when you really start to think, and when your feeling appears, when the thinking disappears; and then, the feeling disappears; and then what is left is Being. And Being is Life at a certain place, again, bound by whatever place it happens to have. If one then could live in that.

How can you forget your day? How can you exclude all the different associations of your mind? How could you look at something really new, as if never, never it has happened before? And of course it isn't true - we know that. Everything we do is repetiticus. It's all the time associated. And so here we sit in the new place, play a little bit, talk a little bit, drink a little bit; play a little bit, talk a little bit, drink a little bit; and then, goodnight.

I wished that when we start now - this new, in the country, same kind of Friday evening - but, not too many associations - that you come here free; that you actually want to be open to everything as if you have never seen it. I know the impossibility of that, but also I know that at moments everything can be forgotten. And at such a time then, Time has no hold on one anymore; and Time must at times disappear; that what is there is something quite different. Because it is so different

we call it 'God'. God is without manifestation for us. For Him we are nothing else but manifestation. When we imagine God we also make a manifestation of Him, and many times it's a travesty. It is not real. You strike a note on the piano. You try to let it sing through. You try to hold on to the key, and the pedal, and the vibrations start, and they go out - out of this room, too; as long as they can go, they go; as long as they have no obstruction; as long as the force was there to set it in motion, and it should become perpetual motion.*

What prevents that is exactly what we call 'Earth' for us - matter for us; and that the road to God should be constant. And that in the midst of this what is Earth we are reminded to forget the Earth and to leave it alone, because one says 'I'm going home;' and 'home' is where the 'I' is. And when I say try to think about this kind of newness and we start on a certain basis, and the basis we know - we've paid already enough attention to it; but here we are in the house in the country and it is business as usual. How can you make it a little different - just a little? How can you actually get outside of yourself, besides yourself - outside of yourself is an intellectual process; beside yourself is emotional. How can you be both? For a little while just have something that is not you and it is you, but it is you in Freedom, looking at you in bondage. I say for one moment; and again and again and again and again, and all the time with breathing inbetween, with that what all the time of course prevents you - everything that you look at prevents you. You try to do certain things with your eyes closed and you hold onto yourself; soon as you open them, you're already gone - your attention is somewhere else. How can you hold onto it? You lift the pipe, you bring it from one place

to another, and it's all right as long as you can walk slowly. But then you have to put the pipe down, and you have to connect it to another pipe, and all your attention go(es) into that. It takes it away again - such energy; and after a half a second, you realize you're lost; and you're there then again with your attention, and of course you include the coupling or whatever it is that you have to connect. And you have a, a monkey wrench and you put it there and see, and it requires a little attention because it is not the same size; you have to open it up a little - there you go with your fingers, you tell your fingers to move - you move it. Where is you, the other - where is that other that is really you? And it disappears and it comes back and you have to bring it back, and it disappears again. You bring it back; it disappears on its own. Maybe you bring it back, and you hold on, because if you hold on it won't disappear. And you go very slow with such a coupling of two pipes. And you watch your breath, and you see your attention and you see - it wanes. There is something first clear and then, you disappear; but you bring it back in focus, and you talk - talk to the pipe; and you say, "no, not, no," and you hear it; and you become aware of you, speaking - saying something in regard to the pipe and the attention you have to pay it, but - there is something that says that in a certain way. And you're there; and you hold on, and you hold on, and you try to put the coupling together, and you hold the pipe and you turn it, and maybe it catches - maybe that moment you lose it again, but then again, you tie it together. And that's such a simple operation.

And it's exactly the same as when you drink a cup of coffee; or when you unbutton your shirt; or when you get up in the morning and all

kind of - thousands of things come. When you drive a nail in with a hammer and you hit it - you hit it straight - you're happy, because it's straight - the nail is not crooked. And you're forceful, you have your hand on the handle; you hold it at the end - it gives a good swing to it and you hit it - you hear it, you see it disappear. Can you be there? You shake hands - someone. You're there because, you know - there is your hand, your arm, you stretch it out. You take his hand, you touch his hand - what happens, to you?

One strokes the table; there is touch. There's a cloth on the table and there is a little crumb underneath; and as you stroke it, you come to the crumb - it's a little higher - you lose yourself, because you say, "what's that?" It is so terribly difficult to remain awake. Such fights we have. Such honesty of attention and intention you must have; and you forget and forget; and one doesn't know it anymore, that you forget - you're so used to it; only, a meeting like this, and you recall it, pulled up. Such an event, all of us coming from different parts around here, in cars - driving; at a certain time - 9 o'clock and we all come; and preparation we made, so as to be here on time, and all the things having been moved in the meantime. Only one Friday we missed and here we go - routine; and all of us, here, from different places with different ideas when you start to come - ordinary life; every once in a while maybe, I do not know how much you remember, and you sit and drive, and you all get here in this time.

Do we make such laws? Does such a law to meet at 9 o'clock belong to us? Is it possible to make that law? If the answer is 'yes', then there is a possibility of making a law of Unity between us. Then it is

possible to select a certain hour of the day in which you say at that hour I make an attempt because everybody else will make it and I don't want to fail the Group. Are we too slow in taking such, such a task? Maybe. But you must realize what it is to Work for Consciousness. And you only will know when you know what you are, and what your crystallization is and how it already is fastened in the soil on which you walk, and you cannot get rid of it, and you keep on putting your foot down, with your English sole, as Gurdjieff always jokingly - when he talked about Soul - then introduced like Mullah Nassr Eddin, and he pointed to his soles of his shoes - "English soles," he would say.

That's where we are with our Souls on the ground. And no wings; and still desires to grow. Many things happen. We sit - it's all right, we're here. We disperse. Tomorrow some other kind of work. There is the Barn. That's the reason we are here, also that Lotus and Georgie are here, to help; by their presence, and also Friday, to help remind all of us of some kind of an aim we have; an aim to grow; an aim, really, to make life worthwhile; an aim to be Conscious - an aim to help each other. An aim not to forget the reason why - why we want to live. Because that we wish - to continue to live.

So there is an organization: the Barn; Work. All kind of activities. Things that have to be done; not only around the Barn, but particularly regarding Warwick, outside life, and we have contact in some way or other. I made a list of such things, just about twenty or twenty-five now. Now we add a new one, and what is it? What is it that you know, now, about such activities, what does it represent for us as a group? Every once in a while I call it the 'Universal Workshop,' so that I hope that we will be

so useful to society, starting perhaps with Warwick, that each person could bring in anything and we would repair it, because we have different departments now for different things, all run as I said the other day on 'a shoestring' - but beginning to grow, if we wish, when it receives the attention and when one knows - when other people know - it exists and it dovetails, and there is no jalousie de métier. We all Work.

You ought to understand how this all starts to fit together as a Workshop, and Universal. All kind of trades, all kind of tricks, all kind of dexterities, all kind of psychologies, all kind of health, all kind of sickness, all kind of wisdom and all kind of stupidity. Universal. A little world, and nothing worldly is strange to it. And we invite people - they come, because they want to see what it is worth; and we show them, sometimes, with a little pride 'look at the Barn, look at the structure, you see?' As if we have done it, and take credit because we happen to be there - just, almost, by mistake.

But with the Universal Workshop we'll build something. We're now in the contracting business. All kind of jobs that have to do with general contracting. Robert has formed a company for that. And we are going ahead, inside and outside of our group, preferably using those in the group, if necessary using outside help. But we will continue in that way, building and become useful; giving a helping hand and be reasonable and honest in work. And that will grow gradually, with all our help - I say all. Because you know, I don't want to exclude anyone who is honest. I exclude everyone who is dishonest. If we seek for Truth, that's the only thing that is written on our flag. And that flag we plant, somewhere - also for other people to see.

The birth of something of that kind in your mind - seeing it clearly, is a newness, and you feed it with your emotional state, wishing it well; and you act then upon it, already assuming it exists as if already it is full-grown. And then you start at the bottom, and you help it to grow. A person must have vision - perspective in his life. A group must have vision for all of them, so that each can belong - really, must belong, within a framework - I say sincerity and honesty.

And so this is the beginning of our first Friday here. And again, I drink - I would like all of us to drink to the blessings on this house.

PART II

I don't always want to talk about the difficulties. Because there is no end. And when you know a few, you know many; and when you want to Work you'll discover a few more. But, the question is really: where does the desire of wanting to Work come from? Not necessarily all the time because you are dissatisfied. I think there is something else in Man. I think there is some recognition of a certain place where he belongs. Whatever it is that comes to the foreground every once in a while, unnoticed by him at first, and gradually dawning on him that something is there. And it may be the result of many different kind of experiences, certain times being really quite down - down-hearted, down low near the ground; and sometimes failures and wanting to do things that one cannot do. And you find out you cannot do it, although you do not believe in it in the beginning. Because you set out with an idea that you can do everything; and the whole world is ahead of you; and why should anyone really stop you? I think a remnant of that always remains. And we simply call it Hope. Because the

Hope helps you. But the Hope has to be the Hope of a Conscious state - not a hope in ordinary life. A Hope based on an assumption that one belongs, that there is something in--in the world even, on earth even; covered up as we are and covered up as so many conditions are, and all the different circumstances and events, and everything that happens on the surface, is only a covering of what is a little bit further below. There may not be much water on the surface, but when you dig you reach groundwater. It is fed of course by rain and it is fed by under, under-current streams, belonging to the Earth itself - it's interior. And when you have an artesian well, you drill until you reach that kind of a level, essentially - Earth Essence, and you draw water from that, and then you become less and less dependent on the rain, even on cisterns, or the collecting it.

All of that is of course an unconscious state; everything that one has during an unconscious state that you collect, you want to use some time But in yourself, from birth, from that what at certain times in tremendous enjoyment of not understanding why one is really part of something that is taking place that takes your breath away. It is of course that particular positive quality of an emotion that will last a little longer in your memory. And the negative part also, that the difficulties - also they will last, but you don't want to think about them. So, you don't make them last so long, if you can help it. Sometimes one says God's child : God as Infinity existing, everywhere and always; and we, poor creatures, not knowing it. And that the wish to Work, if it is based on that kind of a realization, will not leave you; and far and far better than the consideration of what you are and the necessity then of having

to do something; because you're really down and out - you don't want to do anything. And how can one remind a person who is living at such a state in a language that they can understand? It is practically impossible because they are closed up; the door is not to be opened - not even pryed open; if you do try - you get a kick, because they don't want it - they wish to stay. Because they are already so down and out - what will you produce, a shock of a certain kind, to make them come to their senses? Should you try this and that? Should you keep your patience going? And I'm talking about it now as if it happens to someone else, but it happens to oneself, and then you are in that state of consideration, sitting by yourself thinking, Why did I get into all of this? Why should God give it to me? Why should I be the unfortunate creature who has to suffer? Ich armerunglückseliger Atlas. You see, a whole world of suffering one has to carry sometimes - idiotic of course, hallucinations many times - quite stupid. But you cannot tell a person he's stupid. You can go away. Temporarily you can change conditions. You can say, fight it out, but not even with me present because I remind you of something else, and that sets up immediately an antagonism.

When it happens to yourself, there is a fight going on between the surface of the outside and your essential Being. And there is a meeting ground somewhere, not in your Essential Essence, because the army already has come out, ready to fight. And it's not on the surface, because it's too close - too close to that what could affect a little - it's not - it's too superficial; a little deeper down there is a layer, there is a layer of growth - I've compared it sometimes to a cambium layer. The growth of a man for his Kesdjanian body is parallel like a skin to his outer skin.

And it is the source of all living material which is brought there from all the different organs which collect energy for a man, in order to grow like a cambium ring to the outside, and forming bark, and to the inside, forming essential rings. One must discover this. When you sit and meditate; when you sit by yourself, can you find that place of yourself where you have lost contact with the outside world? Where you have not become too serious? When you still are alive and you feel this Life, and you know that there is a period through which, if one tries to get to that particular layer, that there are conflicting forces; so that the Life that is there will go one way or the other - that is, to the outside or to the inside, and you are torn. Even in your greatest difficulty, and even when you are completely down and out, there is that kind of a chance.

I think a person has to know this and he has to know it at times when he is not affected, so that at times when he gets affected that there is something in him that recalls it. When one is joyful, when you can say 'yes' to Life; when you want Life to be lived by you. When you can face your obligations for whatever they may be, and face them and attend to them. Don't run away from things - they will come and haunt you. They belong to that karma of yours; you have to overcome it someday, if not now, then later - you will carry it with you if you don't face it now. You can face it in coming to a conclusion which is clear. The conclusion is not always to do the same as before. The conclusion can be you want to make a change. But it's got to be clear with all different factors considered. That is why we have so much trouble because we are so wishy-washy - we just let things go. You don't foresee what might happen, and

anything will happen to any person who is under that lack of control. Formulate. Make it clear. Write it up. Sit quietly. Think of one word after another. Make clarity in your head. There's no doubt that you can do it. The reason it isn't there is because you have not tried enough. As I say - write it on a piece of paper. Make a story that you tell to someone else in the third person. Help to formulate for yourself what is unclear now by means of your mind. Push it out of you by means of your feeling, that you want to get rid of it because it is not right the way one is. And you can. If you wish - the fundamental word for a man is his wish. First his wish to live. Then his wish to maintain his Life. Then the wish to create in his life something important for him; then he wishes to create that and endow it with something of himself, giving him - that what he has created - the benefit of everything that was worthwhile in his Life so far. And then he wishes to submit to that what can tell him the Truth.

Those are the steps of the Wishes. And one has to be very serious, even to have the Wish. And when you have the Wish, you exclude everything; you just have that Wish. You sit with that Wish, and no other thoughts and no other wishes - wishes for your own. In such a Wish you connect everything of yourself into one Unit. You can show it in the way you sit as a posture - bend over, making One of your body, and closing your eyes and praying to God to give you His Blessing.

We have a new week. We have four more weeks before I go away - I'll be away for two or three weeks. I will leave on the twenty-fifth - I'll come back October tenth. There'll be four or five days in Seattle, the rest of the time in San Francisco. I will fly out this time. During

that period, two weeks of a Wednesday - I would like the Wednesday to continue. I would like nowtthose who feel responsibility without even now mentioning their names. One knows when a person is Conscious, when one is Conscious oneself. One knows who one can Work with, when one Works. One knows who is willing to take responsibility, when you take it. And I don't want to make any particular promises to anyone to take over this or that - all of you come to the place - the new place, for the Wednesday, and you assist all you can, and you keep the level up for two weeks all on your own, at which time you forget that I exist.

What we will do after October the tenth I don't know. I'm quite sure of one thing - we will Work in some Way or other.

I wish you a good week-end.

Goodnight.

END TAPE

*Page 3: Tape reads 'perpetual mobile' - changed to 'perpetual motion', W.A.N.

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